

Krough

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MR. NYLAND: Sometimes you know when I come and sit in a meeting and we begin I'm of course I'm in a certain state, sometimes not easy. Today I'm really quite happy. I've listened to Tuesday, last night, the meeting; the meetings are getting better. I recommend to many of you that if you have time listen to such meetings again. Take for instance Tuesday. Listen for what was said, what were answers. What can be created for you when you listen to that. Different kind of group, different people, maybe you were not there but in any event you will recollect quite definitely certain things that might stimulate you. It's many times small things like that which will help you. You will not all the time read All and Everything but always make a translation for yourself into your ordinary life. But when you have a group it is a level you belong to; there's no necessity of translating. It is clear, questions of ordinary life from different people, you know them, and they are very similar to what you go through yourself. We are all in that kind of a period of growth and it doesn't matter very much at what particular point you are because it's a long road. That what helps always is to understand that road will lead somewhere--where no one knows, you don't know what is ahead, you don't even know how long you will last, but the *aim* is there, more or less defined, more or less in similar terms for different people and you're all working, working with a pick ax and a shovel, preparing the road to make it a little easier for travelling or perhaps the road of adventure. And you know of each other, and you are concentrated on what you are doing and every once in a while you look up and you hear the sound of tools and you see them working and then you look ahead at the road, whatever it is that is in your mind at such a time and maybe you feel at home, you feel that there is something

of that kind which will help you.

We talk about a group. A group is also a shell made up of the different people, and relationships in a group fill that particular shell. It is the content of the group that counts. It is like a big meal where you can eat and every once in a while you take your spoon and dip it in the big tureen as they call it, the big bowl and you eat and then you go and work again. You know how the Chinese do that. They many times have a little group of about six people and most of them are carpenters. I've seen them many times in Java where there were a great many and quite efficient and they were working and taking care of whatever they had to do and every once in a while one of them would get up, go to the back of the place where they were working; there was an opium pipe, they sat down for a few moments, took some draws of the pipe, put it back again and went to work, and after some time one of his comrades did the same thing, same pipe, probably the same opium or they put a new pack of the opium in it, lit it and there they were smoking away, just some five or six puffs, just enough, back again to work. It is like this, only it isn't opium. But let's say (laughter from the group) the principle is there. It's possible when you work, when you read, when you talk to yourself certain things might get clarified and with that you have a new shot in the arm, you go back and work.

So that's the way I look at a group and I'm happy we are here now. We can talk. I feel very much like answering. So I hope you feel like asking. So where will we start

ELAINE: Mr. Nyland?

MR. NYLAND: Yah.

ELAINE: Elaine.

MR. NYLAND: Yah.

ELAINE: I've had a question for a while and then something in both Beverly and

Ethel's question last night and your answers to them helped me to formulate it. And it's a question that's come up quite a bit from Albuquerque also. And it's in relation to "I." To the "I." I realize now that in my own work and listening to other people's work I, I can't any longer separate or understand the presence of "I" from the function of "I," from how "I" is supposed to function. And for myself now I know that I have experiences of almost general emotional or religious character and also experiences of "I" registering and giving me information about myself and I find more and more in my own work I'm not only more interested but my own work swings more and more away from generalized emotional presence of "I" and that kind of experience and to where what I really want when "I" is there is this information because I find now this is useful and the other is something of the moment and either pleasant or enlivening or even sometimes enriching but it doesn't take me any further whereas the gathering of information begins to be something very vital in my life for myself. But I wasn't clear at all whether when something is just present there as in when Ethel was talking last night if this is also an experience of "I" of is it for really knowing that "I" is there and that you have experienced this and that it does give you information?

MR. NYLAND: Well, there are different ways of interpreting "I." Many times we start with an idea to make it more clear of what is really important. and then we say I have to create an "I" to indicate objectivity or separateness or a different something that functions in a different way from one's ordinary life or body so that when as an entity one says "I create it" and immediately this "I" created for the purpose of gathering information starts functioning. Not so long ago I talked about reactivating something that is within one, within each person -- sometimes it's called subconscious or something that has disappeared and then I started to describe the place where this "I"

can start operating when it has been discovered. And when it is discovered and it is found and it is not really functioning in any particular mental fashion and then it is necessary to clean it up and start that machinery going. I say then that it is reactivated -- it means that it was active before when it was very young but now it has to start in its own function. Sometimes this question of "I" has to do with the presence of a god or the presence of a higher spirit or of a higher nature or of Great Nature being present to one and influencing a person in an unconscious state. And because of that kind of a presence being with me and of a nature of a conscious and conscientious kind starts to function in changing me and wishing then what is unconscious as it were to wake up. Now it is from that time on it becomes much more a process and that therefore as soon as I start thinking about "I" and I would like it to be there. I start at the same time with work on myself and after some time this "I" is really work itself. And what the function is of what this "work itself" means that during the process the different functions of my unconscious personality start to change over into different kinds of functionings, the same organs but functioning in a different way. Now you can say that is also a result of "I" being present; at the same time you can look at the whole process and say that is "I" functioning. Because after all that is what it really would mean. I am an ordinary person living on Earth, hearing about God, wishing to become free from the bondage and then starting working towards that kind of an aim. And in that process I change and I wish then that ultimately I would become a harmonious man with different kind of functions, that is, the functions being different from the usual way of an unconscious functioning into a conscious one. I've said many times that when that process has finished and a person really consists of three full-grown bodies so that then a personality has become an individuality the function of an "I" is over because partly there is no more work to be done and I can dispense with this idea of "I" even existing when the fulfillment of that what was assigned to this "I" has been simply

taken up by the totality of my work. And so it has become identical with work itself and the gradual changing from a personality to become an individuality is like a progress of something that I call growth of myself into a different kind of an entity; that process of growth is "I." Now whatever it is that "I" consists of, I would sometimes say in order to make it a little bit more clear, that I have to put forward whatever I can from my own in order to make this "I." I am a little in relation to that what is coming from above and I pray for that kind of help to fill this "I" with life. All of that simply means that I myself as a personality am under the influence of certain forces and because of that force affecting me, being taken in, digested, and then returning to me a description of the condition in which this personality is and is behaving including after some time in the way it is thinking and the way it is feeling that then this whole total process becomes an "I" process and in that sense I don't start to distinguish anymore between something that is "I am it" because I am totally that what I am, what I wish to become and what I ultimately hope to be. So it becomes centered within the personality as a whole and the personality as it is now in the thinking and feeling form wishes to establish a relationship towards a higher level of being and from that time on his striving is his "I" telling him, sometimes we say, like a guide, sometimes illustrating what is meant by "impartiality as if such an "I" is at the ceiling and looking down on one, at other times again, talking about the benevolence of such an "I" being concerned with oneself; but of course I'm concerned with what I am and this whole process of feeling concerned belongs to the beginnings of an "I" ready to function. And ultimately this total picture changes very very definitely. A person sees then his "I" as his life, starts to link it up with his magnetic center and in time one says that what is "I" is really my magnetic center, which when it is bound cannot awaken although at times it does cry out to be set free from the prison in which it happens to live. The "I" is now that what is wishing

to be set free as part of me in which I as I am as a person become convinced that that what is this "I" for me is like an aim setting free in the process of work that what could become free as life.

And so you have to have much more of an open view of what is taking place with *any* man who is trying to work. His concern is with himself. He wishes consciously and conscientiously to grow. And whatever he now puts in motion all of that converges on the possibility of realization of that what is within himself: his own reality of essence, essentiality. That's his magnetic center. And as soon as this realization takes place that what is magnetic center becomes God for him. One says differently, the process that I'm engaged in in wishing to grow up and to become free and to develop is a process by which I hope that Heaven could come down to Earth like I wish a messenger to come down like sometimes one says "I" is functioning as a messenger. But then that what has to be followed up is the taking in of that atmosphere of Heaven when it comes down on Earth; that means really when I for myself have prepared the soil so as to be ready to receive what influence can come as if from Heaven there on Earth and then wishing *that* to become part of me and that whole process is a development process of evolution. You see what I mean?

* ELAINE: Yes I do.

MR. NYLAND: Look at it that way and keep on thinking about it, what it really means. What *are* we engaged in? All we have is ourselves and the wishes and the different thoughts and the necessity for the purity of such thoughts and the necessity of the purity of a feeling in relation as prayer with that which exists of a higher level with which we want to make contact. All of that is "I." You understand?

ELAINE: Yes. Thank you Mr. Nyland.

UNKNOWN: Mr. Nyland?

MR. NYLAND: Yah.

UNKNOWN: Work for me the last few days has been very meaningful. I've been able to make attempts with a desire to work and with a desire to grow. And what I've been doing is, for the last few days is, thinking why I came here, what's my purpose and what I've been doing with myself since I've been here and what it's been showing me is the realization of how weak I really am and how since I've been here I've been off the track so many times and I realize when I do work that I have an aim to go towards. The influences like that just kind of bounce off me you know but when I'm scattered I feel like, too weak.

MR. NYLAND: Well, that is really a description of what you are. And it becomes an honest description when you really don't question such a statement about yourself. So far is it just a description of your life or your personality and you find yourself in such and such condition. Now it depends if one sees one's life and sees it as the necessity of accepting it with that what perhaps is a responsibility that you have to do something with it; you simply consider your life as a whole, wanting then in that responsibility as we say to set life free, the other thing also we can state that I grow up, that I finally in this growth my life will grow up, then it will free itself from me as a form so that the concept of that what is life becomes more and more spiritually tinted. It starts out as a feeling, it continues with an emotional state or definitely emotional energy and it finally becomes life, enlivening me, spirited we sometimes say and it is this formation of something that then gradually can exist without having to exist in a form that gives one the possibility of freedom and the preparation for the end of this life on earth because that is what will happen anyhow, that the form will stay here and the spirit will continue. And you see it is very much connected with the condition I am now in ordinary life even if I say I am unconscious it doesn't mean very much until I start to consider that question of unconsciousness and it may take the form of not liking myself the way I am or that you are weak or that you have good intentions but you don't carry

them out or whatever the different qualities are of you yourself as a personality, you can describe it, when I come to the realization that really is me then you will do something. But if one continues to find excuses for it, if you continue to rationalize and justify and not wishing to put the blame on the fact that you are asleep or thinking all the time that it is dependent on other people who surround you and influence you and that they should be different then you would be different; of course when you get rid of such false notions it becomes much more truthful for you to say I am that whatever I am and then you are much more ready to accept yourself for what you are. So what does it mean? I make in my ordinary life all kind of attempts to learn how to become a master of my life within me. Without even considering the possibility of setting it free I first want to know what this is even if I call myself a machine, what kind of machinery is actually now functioning in an unconscious state. And I've said many times that this particular observation on the part of something within me is more or less becoming acquainted with the condition in which I now find myself which sometimes I question. I don't want to accept it; it's not easy to say that I'm weak or that I really should have strength or that when I say I should I really don't know what I'm talking about because I assume that I could be different and I'm no different. I'm just what I am. And this

- consideration of how I am--mechanical--and how this machine is running and I stop the leaks and I don't want to waste energy and I consider how I want to spend energy for what purpose and I gradually my life becomes, my ordinary life, becomes purposeful and I then attend to that what has to be done. As we say in the Bible to do what my hand finds to do. And that is extended to what my mind finds to do and what afterwards my heart finds to do. And then in that realization that there is a responsibility on my part I will take all three together and I say here this is what I am in reality and I see now that there is life that sustains *this* reality. I wish this life to have a reality of its own. And then I will work.

UNKNOWN: I understand.

MR. NYLAND: Yeah. It is a question of vision. It's a question sometimes of idealism. Sometimes you wanted to say what you are and what you are capable of and in all humility to find out what might be possible because in this process of studying oneself in the real sense of the word making a reality of that what are facts then it is necessary to have facts that of course I can rely on so the elimination of any kind of a process that has to do with a rationalization which is not seeking the truth, it is only seeking the best way to be able to live with what I am. But having to face the actuality of that what is as is and in that kind of acceptance of course there is then the possibility not only in my ordinary life to try to grow up and to become, let's call it, first a man in accordance with rules of ethics gradually substituting such rules with that what is demanded by one's conscience. And then I have a reason for wishing to continue to live and I have a definite aim to see that what I am doing at the present time is only a stepping stone towards that what I should do if I can when I can in the direction of becoming free. All right? Yes.

ROBERT: Mr. Nyland?

MR. NYLAND: Yes.

* ROBERT: Robert.

MR. NYLAND: Yes, Robert.

ROBERT: I need help with understanding something about aspirations. The reason I feel that is that the only, the only understanding I have of my own feeling and the place of my own feeling as being useful is in relation to my work after I work. I have a suspicion, I've had a suspicion for a long time, that there is some kind of a restriction in relation to my feeling, particularly in relation to what would be aspiration that I need to develop. I can't attack the problem by thinking about it; I only have a suspicion. and in trying to phrase a question I would phrase it that I need help to understand something

about priorities in relation to the way I deal with my own work. The priority I usually have is in relation to my thought, in relation to my mind. I think that may be holding me back.

MR. NYLAND: You know, Robert, aspiration has to do with the question of openness. Because I become aspiring towards something because of a result of influences which come to me from the outside world. and of course there are different kinds of influences. The five sense organs mostly affect my brain and they affect my feeling. But also different conditions which are taken in by myself to which I am sometimes open. Even conditions of temperature or climate. Conditions of certain thoughts which happen to reach me without use of the five sense organs. Things that start to affect me in a variety of different ways and I say one has to be open to it in order to let them come in as forms of energy. You can divide then into three. There's a physical openness, an emotional one and an intellectual one. We don't want to limit anyone to a particular function they have to fulfill in saying that one is worth more than the other; it is a, usually a question of time of what can be more open than the other two. Ultimately I think the aim should be to become open to the influences which can reach me in three different ways: very much like any form of art or aesthetics, anything that can affect me and that I would like to take in and I can profit by.

I simply have to be open in a three fold way, physically (sometimes I've explained this regarding music), physically I want to be affected by the vibration rate of the notes and the tonality and the melody sometimes just as another kind of a body which then could be affected in a certain way of starting to vibrate on its own, in relation to that what is the vibration rate of the outside world which affects me. And when such music comes to me that is really affecting the totality of my physical body it has very little to do with what I hear and also with what I feel. At the same time, this whole question of aesthetics can be taken in a three-fold manner and, feelingly of course, it is something

that starts an emotional state within oneself which is located and concentrated within one point as different from the vibration rate of the totality of my body. And as far as my mind is concerned it hears the notes of the music, it can place them, sometimes it can visualize them, sometimes it can actually place a melody and whatever the music is and then it has to have been performed or is being performed it simply means that in the music itself there are also three different ways of *using* such music as a means of conveyance to others; also physically, quite obviously, a piano, technique and so forth, the use of the pedal, but also emotionally the question of touch, the question of how to accentuate certain notes, and then intellectually the question of melody or rhythm which are there, also the use of the pedal for that kind of purpose; all three are in performance music and they should be received when the music is actually listened to. What I mean by it, my aspirations come from such tremendously different sources and they are definitely physically noticed by me and sets me going in a certain way particularly when I work with a group of people and there is a certain commitment for a certain aim and in that I become spirited in a physical sense of wishing to do something with my body in unison with others who are doing the same kind of a thing. It produces also the same kind of activity, a relationship between people having in their mind an idea of what they want to do and their desire to accomplish it. And the result there is this kind of an emotional exchange of knowing that someone is also working to the best ability of his capacity and with his wish as well as he can wish to want to work, I feel it. And the mind of course does help in this way, in creating first that what has to be done but also having in mind an ability of visualization of what might be.

And this only applies to physical nearness of people with whom one has a certain aim and I become, I become aspiring, that is, I see that what is taking place and I aspire for myself for the utilization of that form of energy for a different kind of purpose:

we call it inspiration. In ordinary life it is just digested and reaches sometimes the state of enjoyment. And sometimes anger, it may be different, within, but in any event it stays within and one day life [?] with the feeling, it becomes already a little differently, but with the mind it is very useful to see what ought to be able, particularly in the projection of the future of that what is not as yet in existence and in which you see already how it would be. That by itself is an influence of the aspiration on oneself which is then translated in a wish to accomplish something that is of a similar nature of what one is working on. A true artist always will feel that what he has been doing is not as yet sufficient, that within his visualization and imagination of how it could be is not at all fulfilled by what he has done and during the process of that kind of creation artistically he already is thinking about what is not being done now because he is limited in what he has started but the next time when he makes something of that kind it will be quite different. The aspiration in oneself is a form of energy which is not translated; when it is unconscious it is translated as I say sometimes in good relationships with people. It may even lead to friendship. It may lead to an understanding of the capacity of oneself. It can give the feeling of well-being. Also of health. Of a certain equilibrium psychologically of being at ease with oneself. But all of that refers to that what one is as an ordinary person in this life and it simply stays within that form of unconsciousness. Now when I want to take this energy and I want to translate it into a different form so that it becomes useful for progress, useful for further growth, useful for real understanding, I change then this aspiration into an inspirational force which is situated within myself and can come out upon command when the conditions in which I find myself are conducive for that. Now we go over into the direction of how to use this energy in an inspirational form.

With an ordinary mind and unconsciously the inspiration can take the form unconsciously of invention. It can also take place unconsciously in the form of a

feeling of wishing to become something that one is not as yet and mostly connected with the production that one wants to make: if it is art it has to do with self-expression and if it is religion it has to do with devotion towards God. Physically it runs out at the point where the physical exercise or the joining together of different people has been fulfilled; they have to wait until a new kind of a project starts. As far as work is concerned, the inspiration can be directed in different ways. Not only for that what is to some extent the satisfaction of one's life on Earth but also for the possibility of further growth in a direction which is not usual and it's not natural. And for that I need mostly my mind in order to imagine that what is and could be made and my feeling to give me force for that kind of a purpose. Now you see in that, in that, in taking the aspiration now as energy it forms in a man really three different kinds of energy. One is a scientific development of the mind, a clarity of mind in order to see actually what is what and also when it is sufficiently inspirational the wish to find out why things are the way they are, trying to explain it in ordinary terms of logic or mathematics. It also can take on a form in philosophy of linking it up with that what already exists and trying to understand in such existence a similarity in which one's thought becomes a philosopher of wishing to understand what is oneself in relation to oneself as indicated by other forms of philosophy in the form of philosophers and whatever there is as a result of let's call it, knowledge. Perhaps leading to understanding of the meaning of things by themselves [], Kant would call it. but nevertheless, still a philosophy that deepens out and those two, science and philosophy are the mental functions of a man. The other two of course are first art and the art now which is used many times in an inspirational form takes on when when the form is created an attachment of the artist to what he has been doing and because of that he calls it his own self-expression. It does not mean that he wants to stay with it and when he is a real artist he will become much more religious in the sense of religion; I now mean he will

include not only himself but sometimes things about the laws of Nature or that what is the condition of life or that what might be possible for an understanding of life hereafter and ultimately understanding of the image and the idea of God as God might be. And then his artistic production becomes quite different because then the accent is not on himself anymore but it is much more on the totality of many things existing. But religion is really the only means by which an emotional state can be translated into something which is worthwhile for a man in his life as he has to live it now and also as it might be for him in the future if he attends to certain conditions which are now given to him. So that the acceptance of a person as he is living and indicated by the aspiration which he receives and the inspiration which he wants to express that where he becomes much more of a special kind of a tool and manifestation of a human being representing life on Earth and the wish then to see that this life is connected with the totality of all life expressed by the idea of the concept of god and in Infinity that in that sense he becomes religious in wishing to sacrifice what he really is now on Earth and to become quite free from himself and his selfishness to yield then to that what becomes of much greater importance to yield to [] and the idea of belonging to the totality of all things existing. And it is in that respect that this question of inspiration becomes very important. Because there are then two worlds created for a man. One is his mental one, an intellectual one and a very beautiful one; the other is his emotional world. Intellectual world is a little bit further removed for the actual production of it. It is not removed to give an impetus to a person because the clarity of imagination is quite possible even for a man in his unconscious state. But the actuality of the production of something intellectual is extremely difficult and it is of a later development; only after he has gone through the difficulties of the creation of an emotional world will he be able to understand what is necessary for the functioning of an intellectual body. I simply say that that what he wishes as a soul has to be preceded by that what is the

Kesdjanian body. And how to change now this inspirational force into three different directions again after it has been digested within oneself, stimulated by the aspiration, having interest in wishing to become what one is not as yet that when the inspiration divides itself into three different functions, one again becomes physical, that is, the appearance of a man as he should be in relation to what a conscious and conscientious man should be in a form; that is it has an influence on his personality in the way he behaves, the way he has a posture, the way he uses words, the way he wants to express that what is alive in him in the most suitable, simple and earnest and honest form. The emotional direction is different in that a man has to feel that what he is is of value to something else. It is not that he wishes an expression only in posture even if at times which may be indicated in the form of prayer and putting one's hands together or holding up the arms towards Heaven or to bend down or to be on one's knees and so forth. This is a feeling that one has of the possibility of unity, of that what belongs to something else also existing with which one then in inspiration wishes to make contact. The expression for a man is then quite different because he is then utilizing that what he is physically for the purpose of pouring into it a certain quality of material which I call elixir of life and it is that really that he starts with because his mind gives him a light to indicate what is needed but his emotions will give him the force actually to do what he should attend to. I'll say some more about it. O.K.?

(End of side 1)

I say there are two worlds , the emotional one and intellectual one: both lead to higher levels of being, both can be followed if they can exist but they are not the same in construction and they are not the same at the time when one wishes. One is a little bit further advanced in the direction of emotion; it is a little bit closer to one; the mind or the soul which will develop as an intellectual body is very little developed and we have very little notion and we only have a very little knowledge and even that knowledge is

not reliable but emotionally it is different because with that I already know there is a force and I know that the force can be handled if it is only under control and so the purpose of the formation of a Kesdjanian body is really to utilize the form of the physical and pouring into that real life, I say elixir of life, that is the meaning that one uses for the expression has to be absolutely honest. This is really where all forms of hypocrisy, all forms of wanting to appear different from what one is in reality have to disappear and it is the most difficult problem for a man because he is not used to behave that way, And many times it is not worth his while but he can get along very well with his unconscious state. It only becomes apparent that when a man wants to become free from this Earth that the bridge over which he has to travel is made up of honesty. This is, I have called it a scaffold: it is a wish to build something which is not natural in the form of a soul. the soul is the one thing that when it starts to exist will enable a person to do away and not to consider any longer his physical body, and it is the only way by which at the moment of his death a man can continue with his soul if it exists and for the production of that, the making of such a soul it is necessary to have this bridge of honesty. That is Kesdjanian because the Kesdjanian body is in contact with the purity of God himself. And therefore it is important because I cannot use such energy unless I really feel that I am entitled to the usage of it and constantly in the manifestations of myself, inspirationally formed within me with a wish to express it I have to now see what I actually am in reality in my own purity and in relation to my own conscience and that I say is an extremely difficult problem because we are not in the first place so much interested in it since I say one can get away with a great deal of nonsense but when it is actually a task and when one sees the necessity that only by means of this Kesdjanian understanding I can make a soul, a soul cannot be projected on top of the Si-Do of my physical body; it would start to wobble and it would not give it the right direction. It has to go in the same direction of life which is *vertical* when a

man stands up straight and for that a scaffold is necessary and therefore you have to do that first. It leads to God, this emotional body, so will a soul lead to god. The physical body will not [yield] to that same because the most likely it will actually already be destroyed or it will cease to exist because it belongs to Earth. But the physical body is the necessity for the other two to have a form in which they can develop and the purpose of a man then is when he is inspired by that what he wishes to become is first the utilization of the energy of an emotional kind which is available in its most pure form and as simple as he can express it. So a person becomes humble, a person understands that the relationship he has to have towards others has to be on that kind of a basis and when he now wishes to test out how much emotional energy he has which is pure he has to establish a relationship. You see the physical body can do it by itself in the form of postures and it does not mean that one has to contact others; emotional life is a relationship between people because it is an exchange of life itself and it cannot stay within the life within oneself alone even if it is a good kind of feeling or even a deep emotion. The way to test one's life out for the use of an emotional body in in the relationship with people. So it is not just the physically working together; it is now an emotional exchange to test out what is the purity of one's own feeling regarding someone else and I always call this the wish of sharing of that what one wishes to give; sometimes it is the basis of self-sacrifice because the self has to be sacrificed; it cannot exist any longer. The self can continue to exist in the physical but in the emotional it has to be eliminated. You see there are these two processes now, the Kerdjarian means, the losing of oneself, the soul means, the finding of God. And that is why it can only come after I have lost myself. When I lose myself I will find life but I can only find that life after I have lost what is this form of life myself. So the freedom I am seeking is the expression of an emotional kind using my body for that purpose, using my feelings as well as I can express them, using whatever

there is in the form of forming words. I can use my mind for that purpose but what I really wish is to pour into it the content of that what is reality and that is reflected in the relations I have with different people. It does not mean that it becomes Pollyanish; it means a sincere effort that I wish to understand and to help someone else for the sake of that person and not myself. This is what I mean by sharing. This is the requirement of the existence of the Kesdjanian body in the using of energy of an inspirational nature. The second one comes after is it parallel; it starts a little later, it starts with the Fa of the Kesdjan as Do but then it starts to grow up as a soul and a soul is straight. The soul is already free from self, it is already free from the wish to help others; it has as sole motivation a wish for unity with God. and therefore it is not mundane; it is away from this Earth, it is free from this Earth, and it starts to develop similarly as the last part, the second part of the Kesdjanian body but the accent is quite different. The accent of a soul is on God, it is on that kind of future of wishing to reach a higher level of being; it is definitely connected with a wish to give up what one has now, to lose one's life in order to find the life of the soul. In Kesdjan I still use my life, I use the physical body sometimes, I use my feeling in expressing that what is inspiration in me in a relationship, in telling people or in trying to help them or to give them as it were a helping hand in which I extend my hand through which my Kesdjanian fluid flows. Perhaps it is the best way to express it: Kesdjan lives because of Hanbledzoin, it is the blood of a Kesdjanian emotional body that finds its life by the circulation of the Kesdjan, by the Hanbledzoin. Hanbledzoin is conceived in the mind, it is a result, the way I see it, of the two different glands, the pituitary and the pineal gland in the mind itself; it is the starting of the functioning as a result of work on oneself that then Hanbledzoin is created and is then used as the blood for the circulation of the Kesdjanian body. This is some substance that exists which like warmth from a hand to another hand can flow from a hand to another or can be used by the hand in laying on

eyes of someone indicating forms of health which then can encourage the other person even as a body to become healthy. That is where healing takes place. It is Kesdjanian fluid of Hanbledzoin which goes forth from one person to another. Again, the mind is on a higher level; the mind can use inspirational force without formation of soul in helping others to send it from the brain in a certain way towards others and affecting them both for understanding and for the state of their health; this is another form of healing but it also exists and all three that I have now talked about is a result of an inspirational energy which is formed within oneself and then that what has to be divided into three is done by my magnetic center under the influence of the Holy Spirit. You see one wishes the Holy Spirit to be there so that that what is Jesus Christ is my mediator, that what is God is my consciousness but that what is the Holy spirit is my conscience and that will guide the amount of energy in the right direction for the formation of Kesdjan and soul. It will divide it like the force of energy within the body is regulated by my magnetic center. When one talks about [] and [] that is here the judgment is made of what will go one way and what will go the other. What will be used for number five and for number six and number seven and that what is the quality of what belongs to Kesdjan and what is the quality of what belongs to the soul.

* You see what I mean, Robert? Follow the emotional road because you have to do. You can't do it when you wish; it has to do with relationships with people and you can tell them and they can feel it.

ROBERT: Thank you.

MR. NYLAND: Yah.

STEPHEN: Mr. Nyland?

MR. NYLAND: Yah?

STEPHEN: It's Stephen Yates.

MR. NYLAND: Yah.

STEPHEN: Um, your answer to John last night when you said that we should think about a thing in life and helping with a wish to work made me realize that I have a question that's very similar. And what that is it sort of seems like several years ago I was much more serious about my life than I am now. I would try, well, I thought about my life quite a bit and I decided that I should take some action I was much stronger about doing it and now I don't -- I seem more lacadaisical about my life and I was wondering if you could suggest a task.

MR. NYLAND: What would you like to do at the present time in an ordinary sense? Have you any hobbies?

STEPHEN: Yes, I like [inaudible].

MR. NYLAND: Do you like people?

STEPHEN: Yes.

MR. NYLAND: Can you express yourself in relation to other people or to anything you do? As if something comes from you that you want to give to them or the object you make?

STEPHEN: I think so.

MR. NYLAND: Sometimes I say, why don't you make a doghouse, but maybe you don't have a dog.

STEPHEN: No.

MR. NYLAND: If one wishes to expres feeling or affection for animals or for plants you give them whatever there is of life within you it will be returned to you in a different form and it is that form which will help you to become more inspirational regarding yourself. Inspiration has to do with a wish to grow up and it is based on some energy that is there already to make that what has to grow up grow up from what is already, I say now, foundation which is suitable for such growth. If I find in my ordinary life certain ideas that I wish to pursue, that I like to read about, I want to talk over, I select people

with whom I can talk. I select the different hobbies that I'm maybe interested in which I can do when I have free time. If it is possible in my daily life, in my daily task professionally, also, to introduce a wish mainly to want to do it it would be very helpful but many times a daily task has become such routine and is so many times expressed in terms of money that I really have lost ambition. It doesn't mean that I have to and it does not mean that I couldn't bring it back because if I wake up in the morning and look over the day that I'm going to live I can simply take out a section and say, will that task. I will really do it very well whatever I have to do regardless if I don't like it or not I want to do it right. I can wash dishes even though I dislike it, I can meet people with whom I have no conversation really but I can make a conversation, I can use different kind of roof for as I say a dog kennel in order to make it even if I don't have a dog or you can make all kinds of things that you would like to make for yourself if you are clever with your hands. But the main thing is to introduce into your ordinary life influences which start to turn around in within you and wish to be expressed.

When there is the desire for adventure on the part of yourself and finding out what really might be in store for you it is useful to read about adventures of other people. I do not know what your interests may be as far as books are concerned. The world is really filled with all kinds of expressions of different people having different experiences. And I think it's very interesting to find out what made them tick in order to compare it with what you feel for yourself that *could* make you tick. and it is a question only of trying to find out for yourself what you wish to do; when one is healthy it is logical that you find something that you can do. So I'm never worried about it provided there is enough desire for life. When that exists you can afterwards turn it from the foundation into the actual building of the Kesdjanian body. But first the foundation and the willingness in relation to other people to exchange, to see where they live, to tell them where you live, have an exchange, have an argument, have a liking or a

disliking for them, all of that are very good experiences of your ordinary life, unconsciously. It starts with that. That is, what I mentioned to Joe last night. What is his life worth at the present time, why does he want to live? And what is there if he wants to live that he wants to accomplish? And then go ahead and do that and don't think about it or talk about it too much. If I want to do something, I do it and if I don't want to do it, I don't do it and if I want to do it I don't think about am I going to do it; I just do it. Is that clear?

STEPHEN: Pretty clear.

MR. NYLAND: Well, can it be helpful in that you know you have a list already of ten different hobbies and ten different books and ten different persons you're going to talk with?

STEPHEN: It will be helpful.

MR. NYLAND: Yes. Make a list. Make a list and talk about it [inaudible] or whenever. Or give one day to each philosopher you want to tackle. Today it is Shopenhauer, tomorrow it is [Kushkin] and then it is [inaudible]. Why don't you?

Yah. [inaudible] Who is it?

FRANK: It's Frank.

MR. NYLAND: Yes, Frank.

FRANK: I've thought about your answer to Robert and I still feel a need for help to continue to work. I try to work many times during each day but, uh, I feel I definitely need to go much much further.

MR. NYLAND: Do you work too much?

FRANK: No, I'm sure I don't.

MR. NYLAND: You're sure. Could you figure out how much you actually work? Actual. I mean translation of the thought and feeling into the actuality of making an attempt. Try for one day as you can to write up at the end of the day how much

additional knowledge you have received of yourself. Then you can add to that the knowledge you already knew but has been again verified during that day. You'll have to unroll the film; you'll have to see yourself in different positions and wherever it was that you happen to be. You will remember many times how you were and also what you have said. See if that can be linked up with the attempts you made of receiving knowledge of an objective kind and if there is any of that what kind of result was there in the form of knowledge which has added to the knowledge you already had of yourself. Try to describe yourself, Frank, to see what you actually are. What are your, sometimes we do that, what are your real likes and what you really dislike. What is your real aim and what is just a little bit of a symbol? What is it for which you want to spend time although you may happen to think about it. What I said about the ten people--what is there in other people that they can give you and if you meet them what kind of level of conversation have you had and what was the use of it? In that way you look at your energy, the totality of it, as a master who wants to distribute it most efficiently. And when you do this and you find out that a lot of it went by the board and was running down into the gutter, you will also feel that it is really ridiculous to continue with that too long. *Do not as yet work too much*; you get stuck sometimes on the wish to work and you forget your ordinary life. Your ordinary life has a tremendous amount of demand on you that you have to fulfill and do it as well as you can if possible with three centers. For the three centers there is a certain unity which resembles that what ought to be later on in the three bodies. It is not the same; it is only a symbolism but it's something that can remind you and it will enable you to do certain things correct when the three will remind you in that one aim. Take life much simpler; you consider yourself, I believe, a little too much. It's just an ordinary fellow walking around having two eyes to look at other people and then you do whatever you can do and do it with pleasure and don't think about it, just go ahead and do it and

then at the end of the day see if during that time when you may have had an intention and you wished to see yourself did you add any knowledge to yourself which could be then of an objective kind? All right, Frank? I hope you can do it. It is a problem for you.

FRANK: Again and again.

MR. NYLAND: Yes. And you have to have some other people remind you. Maybe you have to engage someone to call you up every hour. For one day. Maybe there is a friend of that kind.

FRANK: What should they tell me?

MR. NYLAND: Frank, what will be your answer to them?

FRANK: What will they tell me?

MR. NYLAND: Nothing. Just call you. You do the rest. It's not up to them to say, "Hi, are you working?" Because you know damn well why he called you. You see again, your question, what will he tell you? Nothing doing. What will you do? That's the point. You see what I mean? You too much depend on outside conditions. Work comes from within and goes out. Outside conditions can help you to wake up because they can give you either a shock or a certain amount of energy that forces you to wake up. But when you want to utilize the state of awakening it comes from inside out. And that is really where it starts because a feeling and a thought can already help you to wake up; then you must do something which is you have to go from within to the outside world and then whatever it is we call participation in the activities of yourself in an unconscious state you introduce something of yourself which is alive. All right, Frank? Yes. Well if it isn't you can always ask it again.

FRANK: [inaudible] ...it feels like a sledge hammer hammering away.

MR. NYLAND: Yah, yah. It's too bad. I wish you are not that kind of a [inaudible].

UNKNOWN: Mr. Nyland.

MR. NYLAND: Yah.

UNKNOWN: I wish to pursue being more and more honest in my relationships with people. And I find that when I try to be more honest than I am, that I *behave*
(interruption, laughter)

MR. NYLAND: Then you would like to be less dishonest.

UNKNOWN: That's right. [inaudible]

MR. NYLAND: All right. It will come to the same if you actually follow the thought.
Yah, what would you do?

UNKNOWN: I wish to extend it, to push on it, to find a frontier and try and uh...

MR. NYLAND: Now wait a minute. Have you already started being honest?

UNKNOWN: I'm trying.

MR. NYLAND: Okay. Then push that further. Not into a frontier. It comes from you.
Extend it. From within.

UNKNOWN: Yes.

MR. NYLAND: If you're honest you makd a saying to someone, uh, I wish I could help you because I see you're tired but I cannot help you. You know, it could be an honest statement, couldn't it?

* UNKNOWN: Yes, it could be.

MR. NYLAND: Coud you repeat it? And then actually see if you mean it?

UNKNOWN: I think I'm too selfish to do that.

MR. NYLAND: Why, why, why are you too selfish? What [inaudible]. Why, what is there? Why do you love it?

UNKNOWN: I don't know myself.

MR. NYLAND: It's much more blessed to give than to receive.

UNKNOWN: Yes, I think so. But it's hard to do that.

MR. NYLAND: Why? Aren't there things you like?

UNKNOWN: (Pause) Yes, there's many things that I like.

MR. NYLAND: Yah. You care for people, don't you?

UNKNOWN: Yes.

MR. NYLAND: Okay. Are you going to give them a gift today?

UNKNOWN: Well, it's, uh, I *want* to but when I see that there isn't purity in what I'm doing then it's -- I feel that there's dishonesty when I attempt to give.

MR. NYLAND: Can you give a plant like this? The principle is it's a plant and it's alive, but maybe the leaves are a little dirty. Do you mind it?

UNKNOWN: No.

MR. NYLAND: It's still a plant. You give a little package to someone that's not wrapped up so nicely and the card is no good. Still the inside of the package is worthwhile because it's maybe a bracelet for someone. When they see the bracelet they've forgotten about the package.

UNKNOWN: Then it's just to try.

MR. NYLAND: Yah, I'm afraid so. (laughter) You dream of doing it. It comes to your lips and it doesn't come out. Push it out and say hello. Can you?

UNKNOWN: I'll try.

MR. NYLAND: How old are you?

UNKNOWN: Thirty.

MR. NYLAND: Oh, for heaven's sake! Do you mean to say you have not been honest all that time? (laughter)

UNKNOWN: Not to my satisfaction.

MR. NYLAND: Well, maybe your [inaudible]. How honest should you be per day?

UNKNOWN: For today?

MR. NYLAND: No, *per* day. How much honesty is needed? Five ounces or six?

UNKNOWN: Just to live with myself.

MR. NYLAND: Oh, I wouldn't live with myself either. But how much are you actually are *you* saying you could use?

UNKNOWN: I don't know how much I could use.

MR. NYLAND: Give yourself a task. You meet children, don't you?

UNKNOWN: Uh huh.

MR. NYLAND: You see them on the street, or whatever in Warwick. Can you say hello to a little child you don't know?

UNKNOWN: Yes.

MR. NYLAND: And want to to actually express it you kind of, "How nice it is, isn't it?" or saying, "What a beautiful sunset." Can you say things you mean?

UNKNOWN: Yes.

MR. NYLAND: Say them, as often as you can. All the different things you mean, try to say them.

UNKNOWN: And the things that I don't mean I shouldn't say.

MR. NYLAND: Perhaps you will find out that there will be a tendency but I think it's also good that you see for instance when there's dirt in the windows that you say, "The window is dirty." Vary a great deal in what you want to do as far as honesty is concerned, or sincerity. That you can find many things that you really can mean and you could say it. Start with your friends. Who has a, that was Victor, talking about his smile. Can you use something like that? Can you be more flexible?

UNKNOWN: I need to be.

MR. NYLAND: Have you brothers and sisters?

UNKNOWN: Yes.

MR. NYLAND: Are you married?

UNKNOWN: No.

MR. NYLAND: Do you find someone you would like to marry?

UNKNOWN: I haven't done that yet either.

MR. NYLAND: Have you ever said, "I love you" ?

UNKNOWN: Yes.

MR. NYLAND: Did you mean it?

UNKNOWN: Uh. . . (laughter)

MR. NYLAND: All right. Perhaps have a little lantern like Diogenes in search of my beloved. All right, will you try it? It will open up a new world, you know? A world of honesty. And you fill it with all kind of meaning. And you make it part of your life. And at times you can live in it. All right? When's your birthday?

UNKNOWN: June 21.

MR. NYLAND: June?

UNKNOWN: Yes.

MR. NYLAND: (Chuckles) I don't say it's an honest sign.

UNKNOWN: That's a problem there.

MR. NYLAND: All right. Are there any other questions? What did you want to say?

ANDREA: Mr. Nyland.

MR. NYLAND: Yah.

ANDREA: When I was working physically this morning I tried to. . .

MR. NYLAND: Andrea?

ANDREA: Yeah.

MR. NYLAND: Yah.

ANDREA: I tried to breathe through my nose instead of my mouth. I thought it would help me to be more together. And I don't know wheter that's a []question, in communication, of what Victor said. . .

MR. NYLAND: Why do you want to breathe through your mouth?

ANDREA: Because, you know, if you breathe through your mouth you're more

scattered.

MR. NYLAND: And can't you breathe through your nose?

ANDREA: Well, I tried all morning.

MR. NYLAND: You did. Successful?

ANDREA: Well, I didn't open my mouth. (laughter)

MR. NYLAND: Why do you want to use your mouth for breathing?

ANDREA: Well, I think it's that's the way people do when they're not in very good...

MR. NYLAND: No, no, not everybody. Maybe you do. But why do you want to do it?

ANDREA: Use my mouth for breathing?

MR. NYLAND: Yah. When the air is cold it cools off and it goes through the nose so that it is not as cold when it reaches your lungs. Also there is hair through the nose that are formed like a cleaning process which doesn't happen when you open your mouth and you just breathe through the mouth.

ANDREA: So you think it's a good thing to do.

MR. NYLAND: I think it's much better to breathe through the nose unless you have a cold and then you can breathe through one nostril or the other, but don't -- keep your mouth closed.

• ANDREA: Okay.

MR. NYLAND: Yah. but it doesn't help much does it? I mean it's just a little experiment of an unconscious nature. Why did you bring it up Andrea?

ANDREA: Well, I don't know.

MR. NYLAND: Oh. Then I don't know either.

ANDREA: The other thing I was going to say--something about not wanting to think about work because I wanted my mind to do it and. . .

MR. NYLAND: No, I didn't say don't think about work; don't use your thinking apparatus if you want to work, that may be. . .

MR. NYLAND: Okay. Can we close the mouth? Yah, and what else?

ROBERT: Mr. Nyland?

MR. NYLAND: Yah.

ROBERT: Recently I had a realization about the way in which I was approaching work and I realized that sometime by habit I have become more and more dependent on outside conditions to stimulate me to work and have almost let go of something which I believe I had at one time which was an essential desire to work. Uh. . . it seems recently that more and more the stimulus required is much stronger and the effect on me is becoming almost nil as far as desire for work.

MR. NYLAND: Wait a minute. What desire is stronger?

ROBERT: Pardon?

MR. NYLAND: What desire you said is stronger?

ROBERT: No, the required, the amount or the strength or shock of an experience has to be greater and greater to break through something which is either habit or superficiality or something in me which doesn't have a desire to work, once that's broken through or I'm somehow affected--

MR. NYLAND: Yah, I understand what you mean but is it actually that your unconsciousness is more?

ROBERT: I don't know.

MR. NYLAND: Or is the wish is less?

ROBERT: I think that the wish is definitely much less.

MR. NYLAND: Why is that?

ROBERT: I'm not sure.

MR. NYLAND: Can you find out why?

ROBERT: Well, I came to the conclusion that I'm not sure if it's true enough but I've thought a lot about it and it seems that I've run out of forms of interest and things that

interested me in work and it's not so much that I'm not interested anymore it's that the impetus to work that was behind all these is gone.

MR. NYLAND: Yeah. The question is you had interest. Do you remember what made you interested in work?

ROBERT: Yes.

MR. NYLAND: What?

ROBERT: It was the lack of understanding of what I was about, of what my, the world was.

MR. NYLAND: Do you know more about that?

ROBERT: A little, in an ordinary sense but not really in the sense that I was seeking at the time.

MR. NYLAND: Could you use it as a motivation now?

ROBERT: I've tried and sometimes it works but it doesn't, still, it's not --

MR. NYLAND: And at the end of the day you look at yourself are there many experiences that you would consider not very becoming for you?

ROBERT: Yes.

MR. NYLAND: Well, could you make a list of them?

• ROBERT: Yes.

MR. NYLAND: And see if the next day there was the same kind of repetition? And the third day and the third night? And select out of that what you really would consider that property or that what happens many times to you. That kind of an experience which you don't like. See if that experience can be taken by you to change it into something which is more preferable. Start with different characteristics of yourself. And keep on seeing that they are not really the way they ought to be for a man who wants to grow up and definitely for a man who wants to become conscious and use that and go against it and whenever you go against it it is difficult but you will be reminded there's

a reason why you want to do it. and that way perhaps you can overcome it. And in that process, I think when you try them, to overcome what was not right that you will find the *rightness* for yourself of wishing to work at that time. You see what I mean?

ROBERT: Yes, I do.

MR. NYLAND: All right. Robert you have to get back with the [] of wishing to work because you're just as unconscious as you were before. All right?

ROBERT: Yes, yes.

MR. NYLAND: We're almost at the end, aren't we? So now we make a nice little end to it all? Yah, and polish it off or put a knot on it like in a handkerchief, put it in your pocket, take it out tomorrow and remember the end of the meeting. Use things of that kind, as I said to someone, call him every hour, use your friends, see what you really can do for yourself when you feel like you can do something, and don't do it when you cannot. We talked about that last time.

Next week I won't see you. . . I'm wondering what you would like to do next. Could you have a discussion without a moderator? Or a moderator behind the corner? Or could you be behind the door and have the moderators among themselves? You select what you can do. I think you should keep the practice of having a lunch here. I hope it doesn't take too much time out of your ordinary work and I think it is stimulating but see if you can make it a little different. And if then you have questions then you can establish a level.

Have a good weekend, have a good first part of the week; I hope to be back by Friday. So for the following weekend I'll be here again. And if there is any great discovery that you make during this time will you send me a telegram? The office will know where I am. I hope you will. Good-bye, everybody.